

HOLY SPIRIT RELATIONSHIP

By David Lee Burris



Job Description: Role & Responsibilities of the Holy Spirit

What Do You Know About the Holy Spirit?

By **Wayne Jackson**

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A golden lampstand with seven lights was placed in the ancient tabernacle of Jehovah.

In the book of Revelation, we find the “seven lamps of fire burning before the throne of God, which are the seven Spirits of God” (Revelation 4:5). The number seven symbolized the perfect Spirit of God.

What do you know about the Holy Spirit?

The phrase “the Holy Spirit” is found more than ninety times in the New Testament (ASV). One would think that the average Christian would have a reasonable knowledge of this theme, but generally, that is not the case.

The Nature of the Spirit

A Personal Entity – There is considerable confusion in some segments of “Christendom” over the nature of the Holy Spirit. Some have robbed him of his very personality. The Watchtower cult alleges that the Spirit is merely the “active force” of God, not a person. Mary Baker Eddy, of “Christian Science” fame, contended that “Spirit” is a synonym for “Divine Science.” Parley Pratt, one of Mormonism’s original “apostles,” compared the Spirit to magnetism or electricity.

An examination of the evidence reveals that the Holy Spirit is a *personal* entity, not a mere abstraction. When Jesus prepared for his return to heaven, he promised his apostles “another Comforter” (John 14:16). The term “Comforter” is derived from two Greek roots that signify “beside” and “to call,” hence it denotes one who has been called to the side of another for assistance. The word occurs five times in the New Testament; four of these refer to the Holy Spirit (Jn. 14:16, 26; 15:26; 16:7). The final reference is to Christ as our “Advocate” (1 Jn. 2:1).

Probably the most comprehensive section of scripture regarding the Spirit is the Gospel of John, chapters 14-16. Repeatedly the Holy Spirit is represented as doing things only a *person* could perform, e.g., teaching (14:26), bearing witness (15:26), convicting, guiding, speaking, etc. (16:8, 13). These expressions cannot be forced into some figurative mode.

In a letter orchestrated by Christ's apostles, the personhood of the Spirit is indicated by the phrase, "it seemed good *to the Holy Spirit, and to us*" (Acts 15:28; cf. 13:2). Try substituting "active force" or "magnetism" for "Holy Spirit" and see how much sense it makes!

A Divine Being – That the Spirit partakes of the *divine* nature can be demonstrated clearly. For example, Ananias sold a parcel of land and donated a *portion* of the revenue to the apostles (Acts 5:1-2). However, he falsely represented the sum as reflecting the entire proceeds. Peter somehow knew of the deception & accused the ambitious rogue of lying "to the Holy Spirit." Then with a parallel expression he charged: "[Y]ou have lied unto *God*" (vv. 3-4). The apostle identified the Spirit as *deity*.

The Holy Spirit possesses the attributes of one who is deity. For example, he is the "eternal Spirit" (Heb. 9:14). Only deity is eternal. Furthermore, the term "search," when used of God, is an idiomatic expression for divine *omniscience*. God the Father searches the human heart (Romans 8:27), as does Jesus the Son (Revelation 2:23). Similarly the Holy Spirit "searches all things, yes, even the deep things of God" (1 Corinthians 2:10). This expression reflects the fact that the Spirit "is one in essence with the Father and the Son" (Lenski 1963, 106).

Finally, the Spirit is mentioned in contexts which demonstrate that he ranks as a divine person along with the Father and the Son. A believer is baptized "into the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19). In closing the second Corinthian epistle, Paul prays that "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit" might be with them (2 Cor. 13:14). Would the apostle have addressed Christ, God the Father, and a *non-divine thing* in an identical fashion (cf. 1 Cor. 12:4-7; Heb. 9:14; 1 Pet. 1:2)? There is no question but that the Holy Spirit is an equally divine personality of the Trinity association.

Functions of the Holy Spirit

Manifold operations of the Holy Spirit are explicitly stated, or at least implied, in scripture. Consider the following.

Creation – The Spirit had a functioning role in the initial creation of the universe. God’s “Spirit moved upon the face of the deep” (Gen. 1:2), i.e., “an active power goes forth from the Spirit of God to the earth substance that has already been created” (Aalders 1981, 56). Job declared: “By his [God’s] Spirit the heavens are garnished” (Job 26:13, ASV). Some writers do not apply this text to the Holy Spirit, though a number of very respectable scholars do (cf. Alexander 1976, 218; Van Til 2003, 804; Erickson 1998, 874).

In an address to Job, Elihu declares: “The Spirit of God made me, and the breath of the Almighty has given me life” (Job 33:4; cf. 32:8); he seems to reflect an ancient view of his origin (cf. Gen. 2:7), and the Spirit’s involvement therein. Psalm 104 is clearly a song celebrating the events of the creation week (Kidner 1975, 372). Verse 30 appears to suggest that the Spirit was operative in those initial events, and in the providential design in earth’s seasonal renewals which facilitate food resources (cf. Isa. 40:12-13).

Providence – The Spirit also has a role in providence. Providence is the *indirect* operation of God through what appear to be strictly *natural* phenomena, yet there is divine orchestration in the process.

In Old Testament times the Spirit appears to have been instrumental in the rise and fall of various nations commensurate with Heaven’s plan (cf. Isa. 63:10-14; Zech. 4:6), and likewise in the use of valiant men in implementing the will of God against Israel’s enemies (Judg. 14:19; 1 Sam. 10:9-10; 16:13-14).

Consider a couple of additional examples. On Paul’s second missionary journey, Paul and Silas were forbidden by the Holy Spirit to preach in certain regions (Acts 16:6-7). Might one reasonably assume that on other occasions, when “doors” of opportunity were opened, the Holy Spirit was providentially operating in the interest of successful evangelism (cf. Acts 14:27; 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3)?

Finally, Jesus promised his disciples that if they would persist in faithful prayer, the Father would give them the Holy Spirit (Lk. 11:13). In a parallel text, Christ pledged their petitions would be answered by the supply of “good things” necessary for sustaining their lives (Matthew 7:11). In his renowned work, *A Critical Introduction to the Scriptures*, T. H. Horne cites Luke 11:13 as an instance of the well-known figure of speech “metonymy of the cause,” i.e., the cause is stated for the resulting effect. Matthew states the effect, the “good things” needed in life; Luke emphasizes the ultimate cause—the providential work of the Spirit (1841, 359).

The Ministry of Christ – The Spirit of God worked in the arrival of the incarnate Christ and the implementation of his work.

1. The prophets declared that God’s Spirit would endow the Lord Jesus with knowledge, understanding, wisdom, counsel, and a reverence for Jehovah, thus helping to qualify the Savior for his redemptive role (Isa. 11:1ff; 42:1ff; 61:1ff).
2. Both Matthew and Luke contend that Christ’s conception was a miracle effected by the power of the Holy Spirit (Mt. 1:18; Lk. 1:35).
3. When Jesus was immersed in the Jordan, the Holy Spirit visibly appeared in the form of a dove. Additionally, the Father himself spoke from heaven: “This is my beloved Son, in whom I am well pleased” (Matthew 3:16-17; cf. Mark 1:10-11; Luke 3:22). Thus, both *visually* and *audibly* the carpenter from Nazareth was authenticated as the unique Son of God.
4. When the Holy Spirit descended upon Christ at the time of his immersion, such was viewed as an “anointing” that bestowed special divine power for the working of signs that would verify his divine nature (Lk. 4:18; Acts 10:38).
5. Following his immersion, Matthew says that Christ was “led up of the Spirit into the wilderness to be tempted of the devil” (4:1).
6. Christ sent the Holy Spirit on Pentecost to supernaturally endow his apostles with the gifts necessary for their ministry (Mt. 3:11; Acts 2:33).

Divine Revelation – Perhaps the greatest point of biblical emphasis in the Spirit’s operation on behalf of humanity is in the revelation of objective truth from God, to be conveyed in the form of divinely provided *words* of instruction. Peter declared the various prophecies of the Old Testament era were not initiated by men; rather, inspired men spoke (or wrote) under the guidance of the Holy Spirit (2 Pet. 1:21). According to one source, there are some 1,817 Bible prophecies, encompassing 8,352 verses (Payne 1973, 675). David once declared: “The Spirit of Jehovah spoke by me, and his word was upon my tongue” (2 Sam. 23:2; cf. Acts 1:16; 1 Cor. 2:10-13).

As mentioned earlier, Christ declared that those commissioned to teach by his authority (this would include written documents) would be guided by the Holy Spirit, hence their words would be infallible (cf. Mt. 10:16-20).

The authentication of apostolic teaching was confirmed by supernatural signs. The apostles received an “overwhelming” measure of the Spirit’s power, figuratively designated as a “baptism” (Mt. 3:11b; Acts 1:5; 2:4). This phenomenon was limited to the apostles (in a special way), though a certain manifestation also was provided to the household of Cornelius as a means of authenticating the divine approval of the first Gentiles entering the church (Acts 10:1-11:18). There is no evidence, however, that Cornelius and his family were able to empower others with miracle-working abilities. These supernatural events were temporary; there is no record of Holy Spirit baptism subsequently. Around A.D. 60, Paul was emphatic that there is but “one baptism” (Eph. 4:5); this is the age-lasting baptism *administered by human beings* in water (Mt. 28:19-20).

The apostles were granted power to convey supernatural gifts to select persons by the “laying on” of their hands (Acts 6:6; 8:18; 19:6). These signs were to “confirm” the validity of the sacred message (Mk. 16:20; Heb. 2:3), and were operative only until the completion of the New Testament (ca. A.D. 95; cf. 1 Cor. 13:8-13; Eph. 4:8-16).

There are at least a dozen verbs in John 14-16 by which the Spirit of God is described as acting in a revelatory capacity. Consider the various aspects of this promise in terms of *past*, *present*, and *future* events:

1. The Spirit would bring to their “remembrance” the teaching conveyed to them by the Savior (14:26b).
2. He would “bear witness” concerning the Lord through the apostles’ instruction to the lost (15:26b).
3. The Spirit would “teach” them all things necessary to their welfare and “guide” them into all truth (14:16; 16:13a).
4. He would “declare things to come” (16:13b).

These promises applied *only* to supernaturally guided Christians in the first century, not to children of God today (see Jackson 2011, 4-7).

A reflection of the Spirit’s manifold blessings, in conjunction with his revelatory role, is observed in the following phrases. He is the Spirit of:

- “truth” (Jn. 14:17);
- “holiness” (Rom. 1:4);
- “life” (Rom. 8:2);
- “promise” (Eph. 1:13);
- “grace” (Heb. 10:29);
- and “glory” (1 Pet. 4:14).

Conversion – In the denominational community, the relationship of the Holy Spirit to the process of conversion is egregiously misunderstood. A direct operation of the Spirit is *not* needed to generate faith in the conversion of a sinner, as Calvinism alleges. Faith is derived from the gospel message (Romans 10:17). The believer requires no special illumination of the Spirit to understand gospel truth. A measured exam of the Scriptures will achieve that result (Acts 17:11; Eph. 3:4).

In considering the “new birth” process, Jesus’ reference to “the Spirit” (Jn. 3:5), compared with Paul’s testimony on the same theme elsewhere (Eph. 5:26; Tit. 3:5), reveals the Holy Spirit operates *through the instrumentality* of the spoken and written “word” (Ephesians 6:17). The gospel message generates one’s faith, and this subsequently is accompanied by immersion in water. This process facilitates entrance into God’s kingdom, otherwise known as the “body” of Christ (cf. 1 Cor. 12:13).

Prayer – One of the most comforting passages in Holy Writ is Romans 8:26.

And in like manner the Spirit also helps our infirmity: for we know not how to pray as we ought; but the Spirit himself makes intercession for us with groanings that cannot be uttered.

This text affirms what we, by personal experience, know all too well. We are burdened with “infirmity.” In our pain and confusion, at times we simply do not know how to frame our prayers precisely. Never mind; we are told that when we do our best, the Holy Spirit will intercede for us, expressing our needs (which arise from within us only in non-utterable sighs) to the Father. Have not each of us been so frustrated occasionally that we are at a loss to know just *how* to pray? The Spirit is there to assist us. **What a thrilling text this is!**

Resurrection – Did the Holy Spirit play any role in the resurrection of Christ from the dead? While the Lord’s resurrection is generally attributed to God (Acts 2:32; Rom. 10:9, etc.), it is also a fact that Christ, in some manner, participated in *his own* resurrection (Jn. 2:19; 10:17-18). Many scholars believe there is evidence that the Spirit also cooperated in that event.

For example, one view of Romans 8:11 is that Paul argues the believer’s body will be raised from the dead eventually by the instrumentality of the Holy Spirit, as also was the case with reference to the resurrection of Jesus. John Murray, in contending this point, says: “The persons of the Godhead are co-active in the acts of redemption & will be also in the consummating act” (1968, 292). Some also see Romans 1:4 as providing support for the view that the Spirit, called “the Spirit of holiness,” was involved in the Savior’s resurrection (Cottrell 1996, 75).

Another disputed passage is 1 Peter 3:18. In some versions (e.g., KJV, NIV), and according to several commentators, this text may suggest that while Christ was “put to death in the flesh,” he was “made alive by the Spirit,” i.e., “raised from the dead by the power of God” (Hillyer 1992, 113). While this is not the most common view of the passage, Kistemaker contends that “the work of the Holy Spirit cannot be ruled out” (1987, 140).

The Spirit's Intercession

“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God” (Romans 8:26-27).

There are various meanings given by godly and learned men to these verses. Is the Spirit the Holy Spirit or the human spirit? What is the meaning of “makes intercession,” and whose “groanings which cannot be uttered” are under consideration here — man’s or the Spirit’s? Do we know how to pray and for what we should pray? If we do, how do we come to know it? If we do not, why don’t we?

The things I shall say are uttered with fear and trembling, knowing men of greater knowledge than myself understand these verses differently. I certainly do not fear disagreement nor criticism, but my prayer is that we always understand that we are brethren in the Lord who are studying and seeking truth. These are difficult verses in a difficult context & I certainly am not dogmatic in rejecting another view as long as it does not violate clear and scriptural principles.

I do believe that we err when we do not interpret passages dealing with the Holy Spirit in their proper time setting. When we take passages with an application relating to the age of spiritual gifts when the revelation of God was being given (orally in the man), and give them the same application today when God’s complete revelation has been given and is now in the book, we arrive at erroneous conclusions.

Thus, understand Holy Spirit passages as one would understand them who possessed and witnessed spiritual gifts that made possible the revelation of God's final and complete revelation, and do not strain and interpret them to fit today when we neither possess nor witness spiritual gifts, because God's final and complete revelation is here.

The most common interpretation of the verses we are considering is the following: "When a Christian cannot express his prayer in words, the Holy Spirit takes his groanings and intercedes for him before God who does understand and know what the mind of the Spirit is." I believe there is another interpretation which makes more sense, at least, to me, and so I shall precede to try and point it out to you.

Let me begin by saying that the work or mission of the Holy Spirit **was** *revelation!* He was to make known God's mind to man (see 1 Cor. 2:7-16; 1 Pet. 1:10-12; 2 Pet. 1:21). Thus, the Holy Spirit gave us God's mind unmixed with error and we can be assured that the Bible is the Word of Truth and that it is all of the Truth. (John 14:26; 15:26; 16:13). The reason we can have this assurance is because the Holy Spirit *confirmed* the truth as a divine revelation. Had God's revelation not been confirmed it would have been impossible to distinguish between the *genuine* revelation and *counterfeit* ones. Thus, miracles to confirm the Word were the means by which of furnishing supernatural evidence of a supernatural revelation. Hence, the Holy Spirit's confirmation of the Word by miracles assures us of the integrity of the Bible and validates its claim to be from God.

What a wonderful thought this is. The Holy Spirit's mission & work **was** to reveal to man God's wisdom and plan in his great work of human redemption. How else would we know God's mystery (see Eph.3:1-7)?

The Bible teaches that it **is** the work of the Holy Spirit to *reveal the mind of God to man*, through selected men, and *confirm* the revelation as being genuine. If Romans 8:26-27 means that the Spirit takes the groanings of the Christian and makes them known, or *reveals the mind of man to God* would this not be a direct reversal of the general work of the Spirit in revealing the mind of God to man? I can understand why it was necessary for the Spirit to reveal the mind of God to man, but I have difficulty in understanding why God needs the Spirit to reveal man's mind or interpret his needs to God. This is especially true since there is no creature hidden from his sight "but all things are naked and open to the eyes of Him to whom we must give account" (Heb.4:13). All is bare and uncovered before God's penetrating eyes. He is aware of every act and every thought and can judge the very secrets of men. I realize all too well that because I may have difficulty understanding a matter does not prove a thing one way or the other.

Was this work attributed to the Holy Spirit in behalf of Christians also available to the Israelites while they were in Egyptian bondage? In other words, did the Spirit work in this way in the Old Testament also? I know of no indication of such. Perhaps there is, but it's escaped my attention. Exodus 2:23 says: "The Israelites groaned in their slavery, and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and He remembered his covenant with Abraham, with Isaac and with Jacob. So, God looked on the Israelites and was concerned about them." Chapter 3:7, says: ". . . I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. The word "groanings" in verse 26 is the word used with reference to the Israelites in Egyptian bondage. They groaned, cried to God, God heard them, he understood them, and was thus concerned about them! Also, were the prayers of Cornelius understood by God (Acts 10:4, 31)?

The following quotations will set forth the common view with regard to the Spirit's work in Romans 8:26-27...

Paul said: “Likewise the Spirit also helpeth our infirmities.” “The idea is, he gets, as it were, his shoulder under them, and bears them. He carries them with us, in us, and for us, strengthening and enabling us for the burden. We know not what we should pray for as we ought; but the Holy Spirit knows. It knows perfectly both what we need and how to pray for it. It therefore becomes, in some measure, a remedy for our weakness. The mode in which the Spirit intercedes is by prayer; and the mode in which it prays is in groanings which cannot be framed into human speech, for the reason, it may be, that they embody wants for which human speech has no names. They are the deep real wants of human nature. The groanings which give inarticulate expression to these wants are not the Spirit’s groanings. They are our groanings. But the Spirit, if it does not cause them, which it may, so forms and directs them as to make them express our true wants and in strict harmony with the Father’s will. For otherwise, I can see no advantage they would have over our common prayers. Is not this passage proof that the Holy Spirit does something for us beyond the aid which he gives us in his Word? This intercession and help which the Spirit gives us is not through the Word but apart from the Word. **This does not mean that the Holy Spirit has a will for us which is not revealed in the Word, but it does mean that in this he does a work on our behalf which he does not do through the written Word.** He does this work in heaven for us who are on this earth.” These quotes are taken from *The Holy Spirit And The Christian* by James D.Bales, 101-103.

These quotes are typical, especially with brethren who believe in the personal, literal, indwelling of the Spirit in the Christian. The men quoted by Bales, and James Bales himself, are very knowledgeable men and I certainly do not come up to their level of Bible scholarship, but I must respectfully disagree with their conclusions.

From their statements one would have to conclude that the Holy Spirit: (1) Strengthens and enables us for our burdens, (2) Helps us overcome sin, (3) Becomes a remedy for our weaknesses, (4) We do not know what we should pray for but the Holy Spirit does, and so he takes our groanings (which are uttered in our common prayers) and makes them express our true wants, thus changing them so that they are in strict harmony with God's will, (5) The Spirit does the aforementioned things apart from the Word of God. (6) Thus, he takes our *common* prayers and transforms them into *uncommon* or *prayers in harmony with God's will*.

If the above is true, where does this place our *common prayers*? A good definition of prayer is "Expressing our deepest desires and yearnings of the heart to God." Are we able to do this when we pray? How do we know how to pray? Are we not instructed by the Word of God? Aren't we thoroughly furnished unto every good work & made perfect or complete through the Scriptures? If what some are saying is true, then, apparently, the Word of God is insufficient, at least in the area of prayer.

What connection then, does the Holy Spirit have with prayer? In the apostolic age, there was inspired prayer. "For if I pray in a tongue, my spirit prays, but my understanding is unfruitful" (1 Corinthians 14:14). We know that "tongues" was one of the spiritual gifts (1 Cor. 12:1, 10). If one *spoke* in a tongue, it was by direct revelation. If one *sang* in a tongue, it was by direct revelation (v. 15). If one *prayed* in a tongue it was by direct revelation. Therefore, *a prayer in a tongue was an inspired prayer!*

"... they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. These are sensual persons, who cause divisions, not having the Spirit. But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit" (Jude 18-20).

Ephesians 6:18, speaks of “praying always with all prayer and supplication in the Spirit . . .” It seems reasonable to conclude then, that *praying in the Holy Spirit*” was “praying by inspiration of the Spirit.” Thayer says, regarding the prepositional phrase, “in Spirit” “to be in the power of, be actuated by, inspired by, the Holy Spirit; Rom. 8:9 (*Greek-English Lexicon of The N.T.* 211; see also Rev. 1:10; 4:2).

In the apostolic age there was (1) inspired preaching (1 Cor. 14), (2) inspired singing (1 Cor. 14), (3) inspired prayer (Jude 19-20; Eph. 6:18; 1 Cor. 14). But, we do not live in the apostolic age. Is there inspired preaching today? No! We preach what has been revealed by the Spirit to inspired men contained in the written Word of God. Is there inspired singing today? No! God’s record is complete and we teach and admonish one another with regard to it, when we sing (Col. 3:16). Is there inspired prayer today? No! We understand how to pray through the teaching of the written record and we have prayers recorded to guide us. I can understand why they needed the miraculous aid of the Spirit in the area of preaching, singing, and praying while the Word of God was being given. But I have difficulty in understanding why we today do not need the Spirit’s help, apart from the Word in our preaching & in our singing, but we do need the Spirit’s help when we pray. *Why just prayer?*

It appears to me that when we argue that the Spirit does things for the Christian beyond the aid he gives in his Word, i.e., he does a work on our behalf which he does not do through the written Word and then we, at the same time argue, that the Spirit does not aid or do a work on behalf of the alien sinner, except through the written word, we show our inconsistency and face a dilemma from which we can never extricate ourselves.

For example, the alien sinner seeks God but knows not how he ought to seek him, but the Spirit knows his intentions and helps him to the Word and to obedience. Thus, the Spirit is working apart from means.

Prevenient grace (or **enabling grace**) is a [Christian theological](#) concept rooted in [Arminian theology](#).^[1] though it appeared earlier in [Catholic](#) theologies.^[2] It is [divine grace](#) that precedes human decision. In other words, God will start showing love to that individual at a certain point in his lifetime.

Prevenient grace is embraced primarily by [Arminian](#) Christians who are influenced by the theology of [Jacob Arminius](#) or [John Wesley](#). Wesleyan Arminians believe that grace enables, but does not ensure, personal acceptance of the gift of salvation. Wesley typically referred to it in 18th-century language as *prevenient grace*. In current English, the phrase *preceding grace* would have a similar meaning, with the doctrine also being called **conviction**. - *Wikipedia*

At the same time the Christian seeks God in prayer, but knows not how, but the Spirit knows his intentions and helps him to pray, turning his common, unacceptable prayers into acceptable prayers according to God's will. Again, the Spirit is working apart from means. It seems inconsistent, to me, at least, to say that the Christian who has infirmities and needs help has the Spirit in the Word and in addition to the Word, but the alien sinner has the Spirit working and aiding and helping him only through the Word. Thus, the Christian has infirmities and needs extra divine help and power through the aid of the Spirit, but that to the alien sinner, the Spirit working through the Word is sufficient.

J.B. Moody stated the following in his debate with brother J.A. Harding: "I believe that man is so depraved that he cannot render acceptable obedience to the Gospel unless aided by the divine power of the Spirit in addition to the Word" (*The Nashville Debate* 415). Is it also true that the Christian cannot render acceptable worship (prayer) unless aided by the divine power of the Spirit in addition to the Word?

Is the inspired Word of God insufficient to teach us how to pray understandable and acceptable prayers? Is it sufficient to teach us, but we are unable to understand its teaching? If it is sufficient to teach and instruct us and if we can understand its instructions, but we are still unable to pray as we ought, and the Spirit must take over and turn our insufficient prayers into sufficient prayers, thus interpreting them for God, is this not a direct working?

The Holy Spirit worked miraculously in giving and confirming the Word of God, but today the Holy Spirit does not work miraculously, but through the Word of God. Thus, when we study the work of the Holy Spirit, communication is at the center. Any position that has the Spirit, today, operating above and beyond the written Word casts doubt upon the inspiration of the Scriptures as the all-sufficient guide for sinner and saint.

It is important for us to look at the term “intercession. “The verb signifies “to fall in with a person; to go to or meet a person, esp. for the purpose of conversation, or supplication; hence, to pray or entreat” (Thayer). “It means properly to be present with anyone for the purpose of aiding . . . ; hence, to intercede for anyone, or to aid or assist in any manner” (*Barnes Notes, Romans*).

I believe *intercession* in some passages simply means, *to intervene, interfere, to aid or assist*, thus in Romans 8:26, it’s not the Spirit that pleads in our behalf, but he throws himself into our case, takes part in it, for the purpose of conversation, thus aiding and assisting the saints in accordance with God’s will.

In inspired prayer didn’t the Spirit fall in with the person, thus intervening, aiding and assisting him?

James Macknight gives this as a possible explanation. He said: “Perhaps the apostle meant that the Spirit helped their infirmity by inspiring them with a proper prayer” (*Macknight On The Epistles*). I conclude, therefore, that the term *intercession* isn’t always used the same way. Most understand that Christ is our Intercessor in a unique way (1 John 2:1; Heb. 7.25).

The Holy Spirit and Christ do not sustain the same office. James Macknight, again says: “Besides, nowhere in scripture is the Holy Spirit said ‘to intercede for men’ in the proper sense of intercession, which is the merit of the intercessor pleaded in behalf of another. In the proper sense **there is but one intercessor with God, the man Christ Jesus.**”

In John 16:13-15, we read: “However, when He, the Spirit of truth has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore, I said that He will take of Mine and declare it to you.”

I want to emphasize: “He will take of what is Mine and declare it to you.” This highlights the work of the Spirit — revealing the Lord’s will to mankind! Where is the passage which teaches that “the Spirit will take of what is man’s (his insufficient prayers) and declare them to God (interpret them or make them sufficient)? But, on the other hand, if the Holy Spirit’s intercession in this context is inspiring the prayer, then, the Spirit was making known the mind of God to man. We must study the Holy Spirit passages in the context of the setting in which they were written.

The idea that the Spirit is literally in man and doing things for man that are not accomplished by the Word of Truth, be he alien sinner or saint, is an untenable position and cannot be sustained. To hold to the theory of an immediate indwelling of the Spirit without the Spirit having an immediate influence is to hold to an insignificant theory, unworthy of argument. I submit to you the following quotation for your consideration:

It is further maintained, that whatever God does in the Christian, is done through faith, through gospel facts believed, gospel truth apprehended, appropriated by the soul, as the food of its life, and not by immediate, super- natural energy. . . . the work of the Spirit in strengthening and comforting Christians is confirmed to the ordinary laws of thought and the inner life quite as completely as is His work in conversion of sinners.

The presence of this truth in connection with every divine effect in the inner man, whether in the conversion of sinners, or growing holiness of saints, is an unquestionable fact of the universal Christian consciousness. That the Spirit of God enlightens and converts sinners, comforts and strengthens saints, through the truth; that love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, self-control, are fruits of the Spirit, we learn, not from consciousness, but from the Word of God.

The conceptions of God, of Christ, of the Holy Spirit and His work, *as they exist in most minds*, even with all the advantages of revelation, are painfully crude and inadequate. The source of all clear truth on these questions, is undoubtedly, the Word of God. Whatever may be said about the idea of a Creator & Moral Governor, it is certain that, without revelation, we should not know that there is any Christ or Holy Spirit. This knowledge comes to us, confessedly, from without — through the revelation that God has given us. However real these personalities, we know them not by sense, nor by direct cognition, but by holy Scripture. The facts regarding them are facts of faith, or they are mere delusions . . .

Whatever present, personal agency (of the Holy Spirit — call it providential, suggestive, or whatever name may be thought most appropriate — can be held in consistency with the view that divine influence, whether in converting sinners or comforting saints, is not by naked impact, but mediated to the soul by divine truth. I most willingly accept. Said Alexander Campbell, in his debate with Doctor Rice: “The Spirit (of God is ever present with His truth, operating in it, and through it, and by it.” Similarly, let’s insist that God, in the sphere of redemption, is immanent in truth, in the forces of truth — that He quickens morally dead sinners, sustains and comforts believers, in no case, by naked, mechanical impact, but evermore through influences mediated by truth. (*Symposium On The Holy Spirit*, 63, 64, 69, 71, 76, 77).

- *Dennis C. Abernathy*

Ministry of the Holy Spirit: 2 Corinthians 3: 8

2 CORINTHIANS 3	
Old Covenant	New Covenant
	Ministers of the new covenant (vs. 6)
Of the letter (vs. 6)	Of the Spirit (vs. 6)
The letter kills (vs. 6)	The Spirit gives life (vs. 6)
Ministry of death (vs. 7)	Ministry of the Spirit (vs. 8)
Written/engraved on stones (vs. 7)	
Ministry of condemnation (vs. 9)	Ministry of righteousness (vs. 9)
Glorious (vss. 7,9)	Much more glorious (vss. 8,9)
Passing away (vs. 7)	Remains (vs. 11)
Veil on Moses' face (vs. 13)	Great boldness of speech (vs. 12)
Veil remains in reading O.T. (vs. 14)	Veil taken away in Christ (vs. 14)
Veil lies on their heart (vs. 15)	Veil taken away when heart turned to the Lord (vs. 16)

Barnes' Notes on the Bible

How shall not the ministration of the Spirit - This is an argument from the less to the greater. Several things in it are worthy of notice:

(1) **The proper contrast to the "ministration of death" [2 Corinthians 3:7](#), would have been 'ministration of life.' But Paul chose rather to call it the 'ministration of the spirit;' as the source of life; or as **conferring higher dignity on the gospel than to have called it simply the ministration of life.****

(2) by the "Spirit" here is manifestly meant the Holy Spirit; and the whole phrase denotes the gospel, or the preaching of the gospel, by which eminently the Holy Spirit is imparted.

(3) it is the high honor of the gospel ministry, that it is the means by which the Holy Spirit is imparted to human beings. It is designed to secure the salvation of people by his agency; and it is through the ministry that the Holy Spirit is imparted, the heart renewed, and the soul saved. The work of the ministry is, therefore, the most important and honorable in which man can engage.

Be rather glorious -

(1) Because that of Moses tended to death; this to life.

(2) because that was engraved on stone; this is engraved on the heart.

(3) because that was the mere giving of a law; this is connected with the renovating influences of the Holy Spirit.

(4) because that was soon to pass away. All the magnificence of the scene was soon to vanish. But this is to remain. Its influence and effect are to be everlasting. It is to stretch into eternity; and its main glory is to be witnessed in souls renewed and saved; and amidst the splendors of heaven. "The work of the Spirit of God on the heart of a rational being, is much more important than any dead characters which can be engraved on insensible stones" - Doddridge.

Holy Spirit Possession: Personal Fellowship

MAKING ROOM FOR THE SPIRIT TO INFILL

For the serious Bible student – the present operation of the Holy Spirit is a subject most complicated. Once we understand that the era of the supra-natural miraculous gifts has expired, we wonder at the still open promised Gift of the Holy Spirit – what can it be? Is the gift of promise an arrangement natural or is it something supernatural? Moreover, because ideas have consequences, the Modern Debate as to Spirit Indwelling has major implications potentially invasive of God's Other Gift of Human Free Will – Are our conceptual choices limited to Identity versus Entity & Spiritual Influence versus Spiritual Intervention?

Jim Puterbaugh at the 1982 FCC Lectures delineated three discernable approaches & arguments to the discussion. The first position has been captioned as the **Simplistic Argument** because the Gift of the Spirit is seen simply as the Holy Spirit Himself being given both literally & personally; Its adherents believe their position requires no deeper discussion of the Divine method and in debate do not offer any extra insight. The second position Puterbaugh offers for consideration is delineated due to its Deductive Rationale & defense in two-part logic. The **Deductive Argument** is usually expressed along these lines: 1) Neither God or Christ dwell personally in us. 2) As God & Christ dwell in us through the Holy Spirit, so the Holy Spirit dwells in us through His agent, the Word of Truth. In finishing his 1982 remarks - Brother Puterbaugh advanced another third approach – an opinion outlined ten years before by Robert Turner in a previous 1972 FCC Lecture on Romans 7 & 8 – **The Definition Approach**.

Robert Turner suggested scripture on the subject of indwelling is best harmonized by focusing on our definition of terms. Brother Turner stated: “The indwelling of the Spirit (is) as a means of describing the close fellowship that exists between God & His creatures who earnestly desire and endeavor to ‘partake of the divine nature’ (2nd Peter 1: 4). The Greek word ‘dwell’ (*oikeo*) in Romans 7: 18 – 20 is defined as: ‘The dwelling of sin in man denotes its dominion over him... Paul can speak in just the same way, however, of the Lordship of the Spirit’.”

Brother Puterbaugh connects with Brother Turner & follows through with these observations: “In Romans 7 sin controls the persons in whom it indwells. The question of whether the ‘sin’ is ‘literally’ inside the body is not a relevant question. Does sin have a ‘geographical’ location within a person? Or does sin have ‘fellowship’ with a person? Romans 8 is not affirming the “geographical” location of the Holy Spirit. It is affirming that the person who has obeyed God’s word (Romans 8: 4-8) is in fellowship with the Holy Spirit.”

By the standard of scripture – the comparative strength and weakness of the first two indwelling arguments are obvious.

There are several Greek words for “spirit” and their meaning in each case is to be determined grammatically by sentence structure and contextually by verse. According to Vine’s Expository Dictionary - PNEUMA in primary meaning designates spirit qualities invisible, immaterial, & powerful; PHANTASMA – is always in meaning as an apparition usually utilized when needful to distinguish between the words for spirit & soul. Both of these terms are applied to refer to the Holy Spirit or Holy Ghost – depending on the context. Even a detailed verse topical analysis of “abiding”, “dwelling”, & “indwelling” awards equal weight to both the simplistic & deductive arguments.

However, an expository sub-topic study of verses regarding – the body a living sacrifice & a temple(2nd Cor 5:1-4), grieving the Spirit(Ep. 4:30), the Spirit’s Leading(Galatians 5: 16-18) and Prevenient Grace in Drawing(John 6: 44) - seriously call into question the “word only” deductive argument. Moreover, in 1st Cor 6:18-19 the Apostle Paul explains the indwelling issue from the factual indicative to the imperative command – whereas “word only” proponants reason oppositely – compliance being conditional to indwelling.

Historically, these two positions were of a classic existential debate with Socrates & Aristotle differing as to how the heart or emotional center changes – to be (good), is to do (good) or to do, is to be. Similarly, The First Protestant Martin Luther – Presupposing 4th Century Augustine on Original Sin – “proved” imputed righteousness by way of the counter-factual test. Likewise, Calvinistic Reformers followed with the Five Tenet TULIP – all of which are indwelling interdependent. According to Calvinism - only the indwelling holiness of Deity Itself can overcome the total moral depravity inherent in the creature’s fallen nature.

Unfortunately, those scriptures seen as supporting both of these arguments have been historically weaponized – sowing much discord in the brotherhood. Accepting this partial truth of binary choice in moral philosophy & received religion has been of great injury to the 1st Century Restoration Movement and specifically as regards the churches of Christ during the last century. In the early 20th Century R.H. Boll of the Gospel Advocate – convinced the human heart as unregenerate - preached a Semi-Pentecostalism; In the late 20th Century Tom Roberts in *Neo-Calvinism in the Churches of Christ* wrote of several evangelists preaching a reformed version of imputed righteousness.

In my opinion, the argument against “Word Only” is correct but the argument for the “Simplistic” explanation falls short. It seems to me that both parties are engaged in a textual “Amplification” of the original meaning – a tendency for which Tertullian warned of in the 2nd Century – a process by which we cloth excessive layers upon the Body of Truth.

Regarding this controversy, it is beyond my comprehension that those of the Restoration Heritage have not defaulted to the Three-Tiered Decision Science @Abductive Inference. Furthermore, I find it very strange that I cannot find a single church commentator who points to the audience addressed for the most likely original understanding of “Indwelling Deity.” To find these answers I will direct to Renovare’s Chris Webb’s John 1: 1 comments: “In Greek Culture *The Word* would be understood both intellectually & spiritually – dwelling far above the grimy realities of this earth...*The Logos* not as some impersonal force but as a person, one who lives & brings life, one whom we might enter into *relationship*.” Therefore, it is my conclusion, that the **Word Plus** or “Definition Approach” putting emphasis on the **Fellowship Relationship** is the best & most likely interpretation of the Biblical terminology of **Holy Spirit Indwelling**.

By the standard of outcome – The Fruits of the Spirit in Galatians Chapter Five – all three arguments & approaches have merit. However, if the Christian is objectively not being Fruitful – with high probability it is because they have not been **Making Room For The Spirit!**

– D. L. Burris, *Memorial Church of Christ Bulletin Article*

Holy Spirit Possession: Personal Friendship From O.T. Hebrew and N.T. Greek to Aramaic

The Holy Spirit

The New Testament doctrine on the Holy Spirit had as its point of departure the terms and the understanding of the holy spirit in the contemporary Judaism with which it had contact, whether this be Rabbinic Judaism, that of the Qumran documents, or possibly as known through the Targums. Which of these forms of Jewish literature are the most relevant can only be determined by close examination of the evidence. This holds in particular for the relevance of the targumic evidence in this particular matter.

References in the targums to the holy spirit are few but significant, and in order that their import for New Testament exegesis be properly understood they must be read in the light of Judaism as known from Tannaitic and Amoraic sources.

Targum Pseudo-Jonathan is a western [targum](#) (interpretation) of the [Torah](#) (Pentateuch) from the [land of Israel](#) (as opposed to the eastern Babylonian [Targum Onkelos](#)). Its correct title was originally **Targum Yerushalmi** (Jerusalem Targum), which is how it was known in medieval times. But because of a printer's mistake it was later labeled **Targum Jonathan**, in reference to [Jonathan ben Uzziel](#). Some editions of the Pentateuch continue to call it Targum Jonathan to this day. Most scholars refer to the text as **Targum Pseudo-Jonathan** or **TPsJ**. (Internet Source)

Composed in Talmudic Israel (c.30 - c.70 CE). **Targum Neofiti** (or Targum Neophyti) is the largest of the Western Targumim on the Torah, or Palestinian Targumim. It consists of 450 folios covering all books of the Pentateuch, with only a few damaged verses. More than a mere Aramaic translation of the Hebrew text, Neofiti offers lengthy expansions on the biblical text at several places. It is often more expansive than Targum Onkelos, but less so than Targum Pseudo-Jonathan. Neofiti's date of origin is uncertain with opinions placing it between the 1st to the 4th centuries CE. It contains some anti-Halakhic material. (Internet Source)

1. The Holy Spirit in Judaism

For Judaism the holy spirit (*ruah haqqodeš*) is God conceived of as communicating his mind and will to man. The term is used in Tannaitic literature chiefly in passages saying that in a given biblical text the speaker in question is God. Expressions commonly used in such contexts are: “the holy spirit says,”³ “has said,” “the holy spirit cries (*sowaḥat*) and says.” Prophets and other persons communicate God’s will etc., because the holy spirit rests on them (*šarat ’alêhem*, [etc.] *ruah haqqodeš*). **Possession of the holy spirit leads to the resurrection of the body.**

The holy spirit, then, was God’s gift to Israel. But before the Torah was given, God spoke to the Gentiles also. They had the holy spirit. “After the Torah had been given to Israel the holy spirit was withheld [literally: ‘ceased’] from the nations” (*Seder Olam*, ch. 15, end).

The holy spirit was God himself conceived of as speaking with Israel. Rabbinic texts can express the same idea in other ways. In some contexts “the holy spirit” can be replaced by such terms as “the Shekinah,” “the Dibbera” (Word) and “Bat Qala” (Voice). In point of fact, where in one text we find “holy spirit,” in parallel texts we read one of the others, these being more or less synonymous in certain contexts.

To understand the targumic evidence we need to pay special attention to the *Dibbera* (in Hebrew it means “divine discourse” or “revelation”). It is the *nomen actionis* of the verb *dibber*, when this is referred to God.

We now turn to the bearing of the targumic evidence on the New Testament. According to the biblical text, in Exodus 33:16 Moses says to God: “For how shall it be known that I have found favor in thy sight, I and thy people? Is it not in thy going with us, so that we are distinct, I and thy people, from all the people that are on the face of the earth?”

Apart from an inserted reference to the Shekinah, Neofiti renders this passage without significant additional paraphrases. Pseudo-Jonathan, however, translates it as:

And now, how is it that I have found mercy before you, I and your people, except in the *converse of your Shekinah* with us? And distinguishing signs will be wrought for us when you withhold the spirit of prophecy from the nations and speak in the holy spirit [*b^eruah qudsa*] to me and to your people, by which we shall be made different from all the nations that are upon the face of the earth.

The holy spirit was God's gift to Israel. By it she knew herself as God's people, distinct from all the other nations of the earth. One is reminded immediately of Acts 10:44–48; 11:15–18 in which Peter recognizes that the Lord has chosen the Gentiles by giving them the holy spirit, just as he had done to the earlier Jewish Christians. Possession of the holy spirit indicates membership in the people of God.

Dibbura (Neofiti: *Dibbera*), i.e. the Word, is, as we said, **the term generally used in the Palestinian Targum when reference is made to God's communicating his will to man.** Pal. Targ. Genesis 29:10 says that the Word (*Dibbera*) desired to speak with Jacob. The Word (*Dibbera*) of the Lord spoke to Moses from Sinai (Exodus 19:3, Neofiti). The place where God spoke with Moses was in the tent of meeting, from between the two cherubim. "When Moses had completed the tent of meeting, the Word (*Dibbera*) called him, and the Lord [*a variant reading: 'Memra of the Lord'*] spoke to him" (Lev 1:1, Pal. Targ.). **Exodus 33:11** tells us that in the tent of meeting, the Lord used to speak to Moses face to face, **as a man speaks to his friend.** This in Pseudo-Jonathan (unlike Neofiti) becomes:

He [Moses] used to hear the voice of the *Dibbura* but the features he used not to see, as a man speaks with his friend. And after the voice of the *Dibbura* had ascended, he returned to the camp and related the words to the congregation of Israel.

Num 7:89 is a parallel passage to that of Exodus 33:11 just cited. This long chapter narrates how the tent of meeting was erected.

The final verse (7:89) is a generalizing account of Moses' relation with God within it. The biblical text reads: "And when Moses went into the tent of meeting to speak with the Lord, he heard *the voice* speaking with him from above the mercy-seat that was on the ark of the testimony, from between the two cherubim; and it spoke with him." This in Neofiti becomes:

And when Moses used to go into the tent of meeting to speak with him, he used to hear the voice of the *Dibbera* speaking with him ... from between the two cherubim; from there the *Dibbera* used to speak with him.

Dibbera or *Dibbura* of all these texts could equally well be expressed by "the holy spirit," "the spirit." And, in fact, this is what we find in Pseudo-Jonathan to Num 7:89:

And when Moses went into the tent of meeting to speak with him, he heard *the voice of the spirit* [*qal ruah*] that conversed with him when it descended from the highest heavens above the mercy-seat, above the ark of the testimony, from between the two cherubim; and from there the Word [*Dibbera*] conversed with him.

Returning now to Paul's midrash on the veil of Moses (**2 Corinthians 3:7; 4:6**) we may recall that throughout the greater part of it Paul appears to be presenting a midrashic development of Exodus 32–33, a midrash as found especially in Pseudo-Jonathan, e.g. for the glory of Moses' face (3:7, 10–11) and **the removal of the veil from the heart by conversion**. We may then legitimately ask whether the Palestinian Targum to these chapters, and Pseudo-Jonathan in particular, has any light to throw on the enigmatic *ho de kyrios to pneuma estin* of Second Corinthians 3:17.

2. "The Lord Is the Spirit"

Paul's midrash on the veil of Moses (**2 Corinthians 3:7–4:6**), culminating in his identification of the Lord with the Spirit in 3:17, has presented difficulties to commentators right down to our own time. **In this passage the Apostle is contrasting the Old Covenant with the New, showing how much the second surpasses the first.** The chief, if not sole, Old Testament background of his thought is Exodus 32:15–34:35, on the second and definitive giving of the Law to Moses. Some of the difficulties of the passage are occasioned by the fact that the Apostle has passed from the biblical text itself to a midrashic development of it. If we could come to identify the midrash he is following, we would probably find it much easier to follow his train of thought and his meaning.

In a midrashic development of the veil of Moses (cf. Exodus 34:29–35) Paul notes that a veil lies over the hearts of unconverted Jews whenever they read Moses, i.e. the Old Testament (2 Corinthians 3:15). **Only in Christ is this veil taken away (3:14). "But when one turns to the Lord the veil is removed" (2 Corinthians 3:16). Here we have an evident reference to Exodus 34:34: "But whenever Moses went in before the Lord ... he took off the veil."** The difficulty is that while for Paul the expression "turn to the Lord" means "repentance," "conversion," in the Exodus passage (34:34)—whether in the biblical text or versions (Septuagint and all targums)—it is used in a purely local sense.

Roger Le Déaut has shown how the Pauline passage in question is paralleled in Pseudo-Jonathan Exodus 33:7–8. The biblical text speaks of the individual Israelite seeking the Lord in the tent of meeting which was outside the camp. This in the Targum becomes: **“And anyone who used to turn in repentance, in a perfect heart, before the Lord, confessing his sin [literally: ‘debt’ or ‘guilt’] and praying on account of his sin [‘debt’] and praying he was forgiven.”**

The Lord is the Spirit—Having noted that “when one turns to the Lord the veil is removed,” Paul goes on to state: “Now the Lord is the Spirit (*ho de kyrios to pneuma estin*) and where the Spirit of the Lord is, there is freedom.” In the tent of meeting, to which the repentant Israelite withdrew, God was enthroned. From between the cherubim he spoke with Moses and Israel. God so speaking with Israel is often referred to as *Dibbera*, “the Word.” We have seen how he could equally well be referred to as “the holy spirit.” This is, in fact, the case in two examples from Pseudo-Jonathan just cited: “And distinguishing signs will be wrought for us when you ... *speak in the holy spirit to me and your people...*” This is from Exodus 33:16, just a few verses after the targumic parallel to 2nd Corinthians 3:16. Again, according to Pseudo-Jonathan Num 7:89, in the tent of meeting Moses heard “*the voice of the spirit (qal ruah)* that conversed with him.”

For the paraphrase of Pseudo-Jonathan, in the tent of meeting the spirit conversed with Moses and the individual Israelite. And the Lord, i.e. Adonai, the God of Israel, was the spirit. But for the spirit to speak it was necessary to turn to the Lord in repentance, in order to hear his voice. So too in Paul’s midrash. The Israelite must turn (i.e. in repentance) to the Lord to have the veil removed. And the Lord of which the passage speaks is the Spirit.

In view of this it seems better to take “the Lord” (*Kyrios*) of 2 Corinthians 3:16–17 as the God of Israel, and not as Jesus Christ. When Paul says that “the Lord is the Spirit” he then seems to identify the Lord of which the passage of Exodus speaks with the Spirit, God; but now in that richer sense the New Testament revelation has given. As Lucien Cerfaux has put it: “The whole context [of 2nd Corinthians 3:17] is that of a midrash and Paul means that *Kyrios* in Exodus 34:34, upon which he is commenting, should be understood as the Spirit, ‘the Spirit of the Lord,’ who has revealed himself in the Christian community.”

Texts such as this, and there are others, show the special importance of Pseudo-Jonathan as a repository of ancient material of importance for New Testament studies. Apparently, Paul is merely christianizing a midrash already formed within Judaism. We should note how Pseudo-Jonathan (like Paul in 2 Corinthians 3:17) uses the term *spirit* not “holy spirit” which was the usual Jewish expression. We should also compare John 4:24: “God is spirit” (*pneuma ho theos*), bearing in mind the manifold ways in which Paul’s teaching parallels that of the Fourth Gospel. Could their resemblances be explained as a christianization of basically identical Jewish concepts? It may seem strange that Paul should use such Jewish traditions in a letter directed to mainly Gentile Christians. The explanation probably lies in the fact that the Apostle of the Gentiles never succeeded in being anything in his mental make-up but a Hebrew of the Hebrews. The more stirred his soul was, the more did he reveal his true religious upbringing.

3. Other Palestinian Targum Texts on the Holy Spirit

Apart from the texts given above, the Palestinian Targum speaks on a number of occasions of the “holy spirit” or “the spirit of prophecy,” both meaning the same thing. “And Jacob fled with all that was his. And he arose and crossed the river, setting his face to the mountain of Gilead” (Genesis 31:21); the marginal gloss of Neofiti continues: “because *he had seen in the holy spirit* that redemption would be wrought there for Israel in the days of Jephthah of Gilead.” “And Pharaoh said to his officers: ‘Where will we find a man like this [i.e. Joseph] on whom there is a *holy spirit* from before the Lord?’ ” (Genesis 41:38, Neofiti). “And Jacob *saw in the holy spirit* that corn was being sold in Egypt” (Genesis 42:1, Neofiti). From marginal notes of Neofiti we may mention Exodus 2:12: “[And Moses looked] in a *spirit of prophecy* in this world and in the world to come and saw, and behold, there was no innocent man to come forth from that Egyptian.” Another gloss on the same passage reads: “Moses saw the two worlds *in the holy spirit* and behold there was no proselyte destined to arise from that Egyptian.”

In the New Testament, too, “the holy spirit” must at times be taken in this general sense of a divine power moving man to prophesy, praise God, etc. (e.g. Luke 1:41, 67; 2:25–27).¹

¹ McNamara, M. (2010). [*Targum and Testament Revisited: Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament*](#) (Second Edition, pp. 167–176). Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company.

Midrash (/ˈmɪdrɑːʃ/^[1] **Hebrew:** מִדְרָשׁ; pl. מִדְרָשִׁים *midrashim*) is **biblical exegesis** by ancient **Judaic** authorities,^[2] using a mode of interpretation prominent in the **Talmud**. The word itself means "textual interpretation", or "study",^[3] derived from the root verb darash (דָּרַשׁ), which means "resort to, seek, seek with care, enquire, require", forms of which appear frequently in the **Hebrew Bible**.

Midrash and rabbinic readings "discern value in texts, words, and letters, as potential revelatory spaces", writes the Hebrew scholar **Wilda Gafney**. "They reimagine dominant narrativel readings while crafting new ones to stand alongside—not replace—former readings. Midrash also asks questions of the text; sometimes it provides answers, sometimes it leaves the reader to answer the questions".^[4]

Vanessa Lovelace defines midrash as "a Jewish mode of interpretation that not only engages the words of the text, behind the text, and beyond the text, but also focuses on each letter, and the words left unsaid by each line".^[5]

The term is also used of a **rabbinic work** that interprets Scripture in that manner.^{[6][7]} Such works contain early interpretations and commentaries on the **Written Torah** and **Oral Torah** (spoken law and sermons), as well as non-legalistic rabbinic literature (*aggadah*) and occasionally Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*).^[8]

"Midrash", especially if capitalized, can refer to a specific compilation of these rabbinic writings composed between 400 and 1200 **CE**.^{[1][9]} - *Wikipedia*

In short, the Midrash was/is the Old Testament scriptural commentaries reflecting the state of Rabbinic opinion circa first century. The Apostle Paul extends this theological development by connecting Exodus 33:11 & 2nd Corinthians 3:8 – illustrating the superiority of the Gospel critically linking New Testament Conversion to removal of the Old Testament veil of spiritual remoteness and the immediacy of personal relationship. In summation, the analysis of Aramaic Targum adds reinforcement that the Ministry of the Holy Spirit is not only Fellowship but also Friendship!

